A

GOOD SUBJECT:

Or, the right TEST of

Religion and Loyalty.

IN A

SERMON,

Preached, *July* the 17th.

At the last Summer-ASSIZES held at *Buckingham*, for the County of *Buckingham*.

BEFORE THE

Lord Chief Baron *MOUNTAGUE*,

AND

Sir *RICHARD HOLLOWAY*, Kt.

JOHN CULLING Esq; High Sherife.

By *Lewis Atterbury*, D. D.

Rector of *MILTON*, in the said County.

LONDON,

Printed for *Robert Kettlewell*, at the *Hand and Sceptre* in *Fleet-street*, 1684.

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BIBLIOTHECA BODL.

To the Right Honourable, *Daniel*, Earl of *Nottingham*; Lord *Finch*, Baron of *Daventry*, &c. and of His Majesty's most Honourable Privy Council.

Right Honourable,

SInce it pleased Almighty God, the great and sole Disposer of all Things and Persons, to deprive this Nation of that most excellent Prince, His Highnes, Henry, *the late Duke of* Gloucester *(to whom it was my Honour to be admitted Chaplain) I have continued without contracting any new Relation, other then what my being under your Honours Patronage, and having received the constant influence of your Favour, gives me to your Lordship.*

You are (my Lord) the Owner of that Goodly Heritage, where my Lines are fallen, and thereby (as well as by your many

Eminencies of Worth and Honour) have a just and peculiar Right both to receive and require my Service.

This is (my Lord) the real Occasion of my prefixing your Name to these few Sheets: a Confidence, I doubt not but you will excuse in,

My Lord,

Your Honour's

(as many ways obliged)

in all true Respect and Faithfulnes,

Lewis Atterbury.

Prov

Prov. xxiv. 21, 22.

My Son feare thou the Lord, and the King, and meddle not with them that are given to change.
For their calamity ſhall ariſe ſodainly, and who knoweth the ruine of them both?

AMongſt thoſe many Factions and Parties that have for ſeverall years embroil'd this Nation, I know none of them but have ſet up with ſome Religion; and endeavoured to make the World believe they did fear God, and moſt of them would pretend to Honour and Fear the King; yet all of them forgat the Duty call'd for in the cloſe of the firſt Verſe, being either avowed Factours for alteration themſelves, or elſe maintaining a familiar correſpondence with thoſe that are given to change.

The Text is a Soveraign Antidote againſt Rebellion, Schiſm, and Prophanenes, were our hearts but effectually ſeaſoned with the Fear of God, and our Judgments rightly principled againſt all Innovations in Church and State, Religious Loyalty would not be wanting.

You have here three things remarkable:

1. A Character of the Persons, and an account of the Duties of a good Christian, and a faithfull Subject.

1. A good Christian, he *feares the Lord.*

2. A faithfull Subject, he *feares the King.*

2. A Test to try the sincerity of both, *they meddle not with*, &c.

3. A weighty Argument to enforce the Duties, in that those that doe otherwise, *their calamity shall arise*, &c.

Those that set their Wits on worke, or suffer themselves to be enticed to joyn with others in disturbing the Peace of the Land they live in, that forget and dishonour God, and conspire against their Prince, such render themselves obnoxious to the Justice of the one and the Wrath and Indignation of the other, A league with Death and Hell cannot secure them, *Prov.* 11. 21. *Though hand joyn in hand they shall not be unpunished; their calamity shall arise suddainly, it shall surprize them unawares*: Nor can any tell what depths of troubles such may plunge themselves into; *and who knows the ruine of them both?*

In the first place, we are required as Christians to feare God; and this the very Heathens own, and call for *Imprimis venerare Deos*; *The Heavens declare the Glory of God, and the Firmament sheweth his handy work*, Psal. 19. 1. The Apostle tells us the invisible things of him from the Creation of the World, are clearely seen, being understood by the things that are made, even his Eternall Power and Godhead, so that they which glorifie him not as God (though they have no other means to know him to be such) are left without excuse, *Rom.* 1. 21.

Here we may view his Soveraign Power; he made Heaven and Earth of nothing, and so must needs be Al-

Allmighty that made so many Millions of powers as are in Heaven above, and such a wonderfull diversity of faculties in the Earth below.

Here we see his unspeakable Wisdom, who, in works so innumerable, and of so great variety, setled all things for some proper end; and left nothing without some rule, and the best means to be made use of in order to it, *Gen.* 1. 31. *And God saw every thing that he had made, and behold it was very good.*

Here likewise we taste of his incomparable goodnes to all, in allowing every Creature its proportion; and to us of mankind especially, in ordaining all whatever he hath made, for our use and service, *Psal.* 8. 4.–6.

He that is thus eminently wise, good and powerfull, superlatively excellent in the understanding, will and faculties of working, the three perfections of a living reasonable Essence, calls for our Adoration, can bee no less then God, the true and living God, that lives for ever, *Jerem.* 10. 11. *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under the Heavens.*

And this Argument we have enforced by God himself, *Jerem.* 5. 22. *Fear ye not me, saith the Lord? Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevaile, though they roare, yet can they not pass over it.* Not that this is all we are to aime at, that our understandings be opened, and wee convinced that there is an infinite Deity; our Wills must also bee chang'd, and wrought on, and our Affections and Actions conform'd to the Will of God; there must be in our hearts an awful regard to the Divine Majesty, op-

posite to all light esteem thereof, a speciall means of well ordering the service we owe to God, 1 *Pet.* 1.17. And this agrees with the perswasion we have of a Kingdom which cannot be moved, if we serve God acceptably, with *reverence and Godly fear*, Heb. 12.28.

The feare of God in Scripture is fourefold:

1. Reverentiall, relating to his Soveraignty and our dependance on him, as he is the Creatour, and wee the Creatures. Thus all the Earth are called on to fear God, before him, (1 *Chron.* 16.30.) *and the inhabitants thereof to stand in awe of him*, Psal. 33.8. Psal. 97.5. Psal. 114.7. and Heb. 12.21. Nay, *So terrible was the sight, that Moses said, I exceedingly fear and quake.*

2. Natural, from innate principles of selfe preservation, whereby we decline death and danger. Thus all Creatures shun what is hurtful; so our Saviour himself, *Matt.* 26.38. is exceeding sorrowful, and prays, that, if it were the will of his Father, *the Cup might passe from him*; though he surrenders himself up into his Fathers disposall, with a *nevertheless*, *not as I will, but as thou wilt.*

3. Servile, slavish, secular fear, arising from a sense of our guilt, and being obnoxious to God's Justice, called (2 *Tim.* 1.7. *a Spirit of fear*) *of bondage*, Heb. 2.12. *and the Spirit of bondage to fear*, in opposition to the *Spirit of Adoption*, Rom. 8.15. Gen. 4.13. *My punishment is greater then I can bear*; and Rev. 6.15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains and the mighty men, and every freeman, hid themselves in the dens, and in the rocks of the mountains.*

4. Filiall and Spirituall; a Grace in the Soul that eyes God as a tender Father and loving Master, (*Malach.* 1.6.)

1.6.) it is planted by God in the heart, when hee takes a person into Covenant with him, *Jerem.* 32. 40. And this implies,

1. An holy awe, by which wee are carefull to please God, such as *Jehoshaphat* prescribed his Judges, 2 *Chron.* 19. 7. *Wherefore now let the feare of God be upon you.*

2. An holy dread, fearful to offend God, *Prov.* 14. 16. *A wise man feareth and departeth from evill.* Job 1. 1. *Job was perfect and upright, fearing God and eschewing evill.* And this is accompanied with Faith, *Exod.* 14. 31. *The people feared the Lord, and believed the Lord, and his servant Moses.* And called a godly feare, *Heb.* 12. 28. and may bee properly so term'd from its double aspect, to God and to our selves.

1. God's greatnes, Majesty and Justice, and our Naturall Corruptions, the body of death that remaines in the best, so fear, *Jerem.* 10. 7. hath an eye to God's Majesty, *Who would not fear thee O King of Nations?* And St. *Paul* is distressed from a sense of his Corruptions, and cries out, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from this body of Death!* for Gal. 5. 17. *The Flesh lusteth against the Spirit.*

2. God's goodnes and kindnes. And this the name of God proclaimed before *Moses*, Exod. 34. 6. *The Lord God mercifull and gracious, long-suffering and abundant in goodnes and truth; hee makes his Sun to rise on the evill and the good; and sendeth rain on the just and on the unjust*, Matth. 5. 45. This the Spirit of God imprints a sense of on the hearts of the regenerate, and so works love, *Gal.* 5. 22. *The fruit of the Spirit is love.* 2 *Tim.* 1. 7. *God hath not given us the Spirit of feare, but of love, and of a sound mind.* Where we see the condition of a regenerate Man at present, it is a kind of a

middle

middle eſtate betwixt the eſtate of innocency wherein hee was at firſt created, and that corrupt eſtate into which hee fell.

In his entire eſtate hee needed nothing but love.

In his corrupt eſtate, nothing works on him, but a ſervile, ſlaviſh fear, ſuch as *Adam* had in the Garden, *Gen.* 3. 8,10. Adam *and his Wife heard the voice of God walking in the Garden, and hid themſelves from the preſence of God*; and *ver.* 10. Hee ſaid, *I heard thy voice in the Garden, and I was afraid*; and *Pharoah*, Exod. 12.31. When hee called for *Moſes* and *Aaron* by night, *and hurried them and the people out to ſerve the Lord.*

Such a feare caſts out love, 1 *Joh.*4.18. *There is no feare in love; but perfect love caſts out feare.*

But the Regenerate eſtate is mix'd of both, and that by reaſon of the double principle which is in Man, Fleſh and Spirit, feare ariſing from the Fleſh, and love from the Spirit; by which mixture of love, That fear which was before ſervile, is made godly: And great reaſon have wee to bleſs God that wee are born in a Nation where the Worſhip of God is truly taught and practiſed; and no God worſhipped but the Father, and no other Mediatour but his Son Jeſus Chriſt: That our Land is a Land of *Goſhen*, &c. that the dew of Grace falls on our Fleece, when the reſt of the Earth is dry; we might have been borne amongſt Pagans and Gentiles, where Idolatry and falſe Worſhip prevaile, (ſuch our Nation once was) and where there is no knowledge of God's Word and Promiſe.

It ſhould bee our care whiles wee have ſuch advantages, and profeſs our ſelves to bee ſpiritual and regenerate, ſo to lay out theſe prices, that there may bee in us an heart to *fear God and keepe his Commandments*,

that

that it may bee well with us and our Children for ever, Deut. 5. 29.

And, 1. Then I am ſure wee ſhall Reverence God's Sanctuary, (as the command is) *Levit.* 19.30. *Yee ſhall keepe my Sabbaths, and reverence my Sanctuary.* And not offer our Sacrifice in every place wee ſee, but in the place where God our Lord ſhall chooſe, according to the caution, *Deut.*12.13,14. *Take heed to thy ſelf, that thou offer not thy burnt-offerings in every place that thou ſeeſt: But in the place which the Lord ſhall chuſe in one of thy Tribes, there ſhalt thou offer thy Burnt-offerings, and there ſhalt thou doe all that I command thee.* And then wee ſhall not forſake the aſſembling of our ſelves together, though it bee the manner of ſome, *Heb.* 10. 25. It is the Will of God, and hath been the practice of the Church, to ſet apart places particularly for this uſe. *Nehemiah* contends for this, *Neh.* 13. 11. *Then contended I with the Rulers, and ſaid, Why is the Houſe of God forſaken?* And our Saviour, *Joh.*2.15. *whips the buyers and ſellers out of the Temple.* *Luke* 7. 5. The Centurion is ſet forth for a man of worth, for building a Synagogue; and God will have his Houſes for Prayer. *Luke* 19. 46. Thoſe that feare God are glad of occaſions to Worſhip him in publick, *Pſal.* 122.1. *Pſal.*63.1,2,3. And they are careful to prepare, *Eccleſ.* 5. 1. *We are to keep our feet when wee enter into the Houſe of God.* Pſal. 5.7. *As for me I will come into thy houſe,* ſaith *David,* &c. As Irreverent as ſome are, the *Jacob*'s of God have a dread on them, *Gen.* 28.17. *And hee was afraid, and ſaid, How dreadfull is this place: this is none other but the Houſe of God, and this is the gate of Heaven. God is greatly to be feared in the Aſſembly of his Saints, and to bee had in reverence of all them that are about him,* Pſal. 89. 7. And,

2. Which

2. Which follows on the former, wee ſhould keepe God's Sabbaths, (*Levit.*19.30. *Yee ſhall keep my Sabbaths, and reverence my Sanctuary*) they are joyn'd together. Theſe two inforce one another, All Nations have ſomething in their Ceremonies; whereby they ſignifie what God they ſerve; and it is a naturall decorum for Servants and Vaſſals by ſome marke or Cognizance to teſtifie who is their Lord and Maſter.

Agreeably to theſe Principles and Cuſtoms, the Lord *Jehovah*, maker of Heaven and Earth, ordained to his People the obſervation of the Sabbath-day for a Sign and Cognizance, that hee ſhould bee their God, and noe other, *Exod.*31.12,13. *Verily my Sabbaths yee ſhall keep, for it is a Sign between mee and you throughout your Generations, that yee may know that I am the Lord that doth ſanctifie you.* God would have his Saints gather together, and make a Covenant with him by Sacrifice, *Pſal.*50.6. It is ſad, when it is otherwiſe, *Pſal.*74.9. *We ſee not our Signs: There is no more any Prophet, neither is there any among us that knoweth how long*; and *Jer.*14. 8. And, as the publick ſolemn obſervation thereof is a token of God's Preſence, and being own'd by a People or Nation; ſo, according to our perfunctorines, or ſeriouſnes in obſerving it, doe wee approve our ſelves as to Piety and Sanctification before God: So *Ezekiel* 20.12. *God gave them his Sabbaths to bee a Sign betwixt him and them, that they might know he is the Lord that Sanctifieth them:* and *ver.* 19, 20. it is repeated, *I am the Lord your God, walke in my Statutes, and keepe my Judgments and do them, and hallow my Sabbaths, and they ſhall bee a Signe between mee and you, that yee may know that I am the Lord your God.* Notwithſtanding all which and that *Remember* put before the Fourth Commandment,

ment, rather then any of the reſt, *Exod.* 20. 8. Wee are ready to forget it; and if the Law of the Land, or Cuſtome, or ſome better Principle, engage us to the obſervance, yet we prophane it, contrary to the directions given, *Iſa.* 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and ſhalt honour him; not doing thine own wayes, nor finding thine owne pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelfe in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feede thee with the heritage of Jacob thy father: for the mouth of the Lord hath ſpoken it.*

3. Adde to this a value for God's Word: Where God puts his Fear, he writes his Law, (*Jer.* 32. 40.) And the Book of the Law was not to depart from *Joſhuah, but he was to reade therein all the dayes of his life*; Joſh. 1. 8. and ſo Pſal. 1. 1. *The bleſſed Man meditates in the Law of God day and night.*

Holy *David*'s heart ſtood in awe of God's Word, *Pſal.* 119. 161. And yet very many that ranke themſelves amongſt the higheſt formes of Chriſtians, want either leaſure or deſire to look into theſe ſacred Oracles; to read that word which God hath given us as a rule whereby to ſquare our lives, and by which he will judge us at the laſt day, *Joh.* 12. 48. The Hearers that are like to find acceptance with God, are men of broken and contrite hearts; ſuch who *tremble at his Word*, Iſa. 66. 3.

4. Thoſe that thus feare God, and tremble at his Word, will be afraid of ſin, (*Gen.* 39. 9.) Thoſe that indulge themſelves in any evill courſes, and commit ſin, are not of God but the Devil, 1 *Joh.* 3. 8. *He that*

committeth ſin is of the Devil; and *ver.* 10. *In this the Children of God are manifeſt, and the Children of the Devill: Whoſoever doth not righteouſnes is not of God: Doe wee gather Grapes of Thorns, or Figges of Thiſtles?* Pſal. 36. 1. The tranſgreſſion of the wicked tells us, That the feare of God is not before his eyes: Nay, it is not enough to refrain from the act of ſin; to forſake ſin requires more, *Iſa.* 55.7. *Let the wicked forſake his way, and the unrighteous man his thoughts.* We muſt not lodge it in our breaſts, not allow it in our thoughts, much leſs our affections; we muſt give over all acquaintance with it; he is a wicked man that abhorres not from evill, *Pſal.* 36. 4. The wicked man is deſcribed to bee one that deviſeth miſchiefe on his bed, that ſetteth himſelfe in a way that is not good, and that abhorreth not from evil; which is never done without an hatred of ſin, as ſin, and that implies an Antipathy againſt the kind. He that keeps but one ſin forſakes none, and doth in effect, but chooſe which hee will make uſe of, *James* 2. 10. *For whoſoever ſhall keep the whole law, and yet offend in one point, hee is guilty of all.* If the Devil lay but one Finger on our hearts, he damps all our Actions of Devotion, and makes us dead-hearted, and them to give but a dead ſound in the Ears of God Allmighty; and therefore the Royall Preacher approves himſelfe to God by his hatred of vain thoughts, and every falſe way. *Pſal.* 119. 113. 128. And the Royall Pſalmiſt puts himſelfe on this Teſt, *Pſal.* 139.23, 24. *If there be any wicked way.*

5. Thoſe that fear God will not be afraid to own him, the fearefull and unbelieving are ranked together, and the fearefull lead the Van, (*Rev.* 21. 8.) of thoſe that ſhall have their part in the Lake that burns with Fire and Brimſtone.

Under

Under Heathen and Pagan Princes, the Chriſtians freely and chearfully own'd themſelves ſuch, though they were ſure to be expoſed to a ſodaine and cruel death; but this Primitive ſimplicity and plainneſs is much worn out; wee live now in a more politique Age, underſtand our intereſt better, are not ſo ſtreight laced, but more complying in our tempers, and much of the Religion of the company we converſe with. Thoſe that can venture their lives upon punctilio's of Honour, and be touch'd to the quicke by any thing that runs croſs to their Humours, or reflects on their Reputation; can ſee God diſhonoured, and hear his Name prophan'd, and not be at all concern'd. They that forſake the Law, connive at, praiſe the wicked, *Prov.* 28. 4. 'Tis confeſs'd, St. *Peter* deny'd Chriſt ſhamefully, and was afterwards accepted; but not till he had *wept bitterly*; and (by the aſſiſtance of his Grace) returned unto him by a true and unfeigned Repentance: And as *Mark* 8.38. Hee that is aſhamed of Chriſt and his words in this Adulterous and ſinful Generation, of him *ſhall the Son of Man be aſhamed when he comes in the Glory of his Father with the holy Angels.*

6. Thoſe that thus fear God and own him, will fear the name of God, *Nehemiah* 1. 11.

The Mahumetans were very tender of uſing the name of God, and paid a reſpect to all the Papers in which they found it written: Yet how many among us, that name the name of Chriſt, pay little of this Reverence to his infinite Majeſty, but prophane the Sacred Name of Allmighty God, by uſing it (without conſidering they do ſo) on every trivial account, and make it a conſtant by-word or expletive, in their moſt idle and

impertinent Diſcourſes: For which, how ſevere a reckoning ſhall be made, we may conjecture; as by the Third Commandment (where we are forbid to take the Name of God in vain) ſo by *Matth.* 12. 36. where wee are told, That for every idle word wee ſhall ſpeak, wee ſhall give an account in the day of Judgment; and leaſt wee ſhould think the account will be ſlight, it is added *ver.* 37. *For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

The Swearer ſets a Brand on himſelf, *The wicked one, the Swearer, and he that ſacrificeth not*, Eccleſ. 9. 2. are oppoſed to the Righteous, *him that ſacrificeth and him that feareth an Oath.*

It's ſad to heare mens mouths full of Curſing, as the Pſalmiſt deſcribes the carriage of the wicked, and thoſe that have not God in all their thoughts, *Pſal.* 10. 7. but very dreadful (at which the Eares of all that are within the ſound of it may tingle) to hear any trifle with their Saviour, their Souls, and imprecate damnation, and the curſe and eternal wrath of God on themſelves. What is this but to tread under foot the Son of God, and to count the bloud of the Covenant an unholy thing; and to do deſpite to the Spirit of Grace, *Heb.* 10. 29. And what can ſuch expect but that God ſhould take them at their words, and fulfill their wiſhes; ſo that as they loved curſing, it ſhould come unto them; and as they delighted not in bleſſing, ſo it ſhould be far from them, *Pſal.* 109. 17. And therefore,

7. Inſtead of Curſing, the good Chriſtian will be praying, he knows this to be his Duty; God will have us pray every where, 1 *Tim.* 2. 8. *Pray allwayes*, 1 Theſ. 5. 17. *And in every thing*, Phil. 4. 6. And for an encou-

encouragement, he ſtiles himſelf, a *God hearing Prayer*, Pſal. 65. 2. This is the Key that unlocks the Store-houſe of all God's Treaſures and Bleſſings, that opens and ſhuts Heaven; by this *Joſhuah* made the Sun and Moon ſtand ſtill; the Pſalmiſt gives himſelf to prayer, *Pſal.* 109. 4. Devout *Cornelius* pray'd allwayes, *Act.* 10. 4. And every one that is Godly will pray, *Pſal.* 32. 6. St. *Pauls* being on his Knees was the convincing Argument God uſeth to *Ananias*, to ſatisfie him that he was a choſen Veſſell to himſelfe: And *Daniel* will not abate of his praying three times a day, though hee expoſe himſelfe to the Den of Lyons, *Dan.* 6. 10. *When Daniel knew that the Writing was ſigned, hee went into his Houſe, and his Windowes being open in his Chamber toward Jeruſalem, hee kneeled on his knees three times a day, and prayed, and gave thanks before God as he did afore time.* Nor can any reſtraine Prayer, but they muſt at the ſame time caſt away feare, *Job* 15. 4. Such will not forget *Jeruſalem*, *Pſal.* 137. 5. but will pray for it and its peace, *Pſal.* 122. 6. And they will not bee unmindfull of their King: And ſo I come to the ſecond perſon Characteriz'd, The faithfull Subject.

Secondly, The good Subject Feares the King; and this is the marke levelled at in the Text, though it be put laſt, it was intended firſt, as appears by the point of oppoſition that followes; it's not ſaid, meddle not with Irreligious, but with ſeditious perſons. The feare of God is put in to draw downe the ſtreame of Allegiance from the right Conduit; if our Duty to our King bee taught us onely by the Law of Man, it is not fixed on its proper Baſis. True Religion is the ſureſt Friend to Princes and their rights. A good Religion is knowne by its promoting Loyalty; and its an infallible

fallible note of a bad one, that it either ſeparates fearing God and the King, or ſhrinks the Sinewes of Civil Obedience, *Fearing God and the King*; or as St. *Peter*, *Fearing God and Honouring the King*, 1 Pet. 2. 17. are ſo far from being inconſiſtent, that they are inſeparable. True Religion towards God, and Subjection to our Prince, are individuall Companions; wee are to bee ſubject to the King our Soveraigne, whom God hath ſet over us, for Conſcience ſake; and therefore that which is *Fear the Lord and the King* here, is rendred by St. *Peter*, *Submit to the King for the Lord's ſake*, 1 *Pet.* 2. 13. Noe rebellious perſons, noe diſobedient ones to Parents Civill or Naturall, deſerve the names of Chriſtians: He that denies *Cæſar* the things which belong to him, cannot be upright in the diſcharge of his Duty to God. Thoſe that deſpiſe Dominion, and ſpeake evill of Dignities, are called by St. *Jude*, *filthy dreamers*; and by St. *Peter*, *preſumptuous ſelf-will'd perſons*, *notorious Hypocrites*, 2 Pet. 2. 10. Jude ver. 8. *Nemo poteſtatem humanam contemnit, niſi prius Divinam contempſit: No Man oppoſeth his Prince, but he hath firſt learned to diſobey his God*; as St. *Gregory*. And on the other ſide, an ungodly perſon cannot be a faithful Subject: He that contemneth God and his Word, which is the beſt foundation of all Magiſtracy, will, if occaſion ſerves, be perfidious to his Prince: Feare may reſtrain perſons from breaking out into open acts of Contempt and Rebellion; but he cannot have a Loyall, that hath not a Religious heart.

There are Paraſites, perſons that can fawne and cringe, and practice all the Arts of ſervile flattery, and yet have as little true love, and due reverence for their Prince, as the worſt. St. *Jude* calls them *murmurers*, *repiners*,

repiners; he tells us, that they have men's perſons in admiration for advantage; and *Hoſea* obſerves, That they that made the Kings glad with their wickednes, and the Princes with their lies, did yet devour their Judges, and cauſe their Kings to fall: Princes are taken into the Society of God, *Pſal.* 82. 6. and call'd *Sons of the moſt high.* They have their deſcent from him that hath *Rex Regum* written on his Veſture and his Thigh, *Rev.* 19. 16. & 17. 14. And *Melchizedeck*, the firſt King wee meet with in holy Writ, a Type of Chriſt, is brought in without Father and Mother, *Heb.* 7. 3. to ſhew us, (as one obſerves) that Princes are the generation of God.

They are called alſo God's annointed, after the name of Chriſt, *Pſal.* 105. 15. 1 *Chron.* 16. 22. and wee are commanded not to touch them; *Touch not mine anointed, and do my Prophets no harm.* Touch is the lighteſt and the largeſt term that could be made uſe of, *omnis actio per contactum, Nothing can be done but by touching*; ſuperficiall or virtuall, immediate or mediate, open or ſecret, all are comprized under *tangere, we are not to touch them*; this way, or that way, or any way at all to do them hurt. I know very well, that Anointed in theſe two Texts, is ſpoken of the Patriarchs *Abraham*, *Iſaac*, and *Jacob*, ſet down by their names; and of theſe the Charge was at firſt given. But this doth not abate of the ſtrength of this Argument. Theſe Patriarchs in their times, were the principal perſons, Princes in their Generations; *Abraham* is call'd a Prince of God amongſt the *Hethites*, *Gen.* 23. 6. And hee ſhew'd himſelfe ſuch, when he overthrew four Kings at once, *Gen.* 26. 16. And no leſs may be ſaid of *Iſaac*, who grew ſo mighty, that *Abimelech* the King of *Paleſtine*

Keſtine was glad to entreate him to remove further off, and not to live ſo near him, and then to go after him in perſon, and ſue to him, that there might be a League of Amity betwixt them, *Gen.* 26. 16. 28. And *Jacob* conquered the *Amorites*, the mightieſt of all the Nations in *Canaan*, and won the Country, which by Will he gave to *Joſeph* for a poſſeſſion, *Gen.* 48. 22. Great Men they were, and all the Rulers God's People then had.

Pater was in them, and ἀρχὴ too; and this made Fatherhood and Government, and them, (as St. *Auſtine*) *Unctos ante unctionem, anointed before any material Oyle was uſed.* In them this term began and held ſo long as the Government was in them; but Patriarchs were not allwayes to governe God's People; Kings in following Ages were to ſucceed, and ſo did in the right of Fatherhood and rule of Government, when one expired the other took place, being both the ſame in effect: *Abraham* the Patriarch is term'd a Prince, and *David* the Prince is term'd a Patriarch, *Acts* 2. 29. So that,

1. *Jus Regium* comes from *Jus Patrium.*

2. Both hold by the Law of Nature, being given before the Law came into any Tables, Kings ſucceed the Patriarchs; as in other things, ſo in this term of the Lord's Anointed. Thus it is applied to *Saul*, *Solomon*, *Hezekiah*, *Joſiah*, *Cyrus*, 1 Sam. 12. 3, 4. 2 Sam. 9. 22. 2 Chron. 6. 4. Habb. 3. 3. Lam. 4. 20. Iſa. 45. 1. Nay, of 33 times, this terme of the Lord's anointed is uſed in the Bible; we find it but once in the New Teſtament, and then ſpoken of Chriſt; and of the 32 times in the Old Teſtament, it is twice ſpoken of the Patriarchs in the two Scriptures mentioned; and the other 30 times

are

are applied to Christ and Kings only; noe other person though anointed, not the High Priest himselfe, was called the Lord's anointed. By all which, and *Melchizedeck's* example, who was borne, as is conjectured, 100 years before the Flood; who was a righteous man, and tooke nothing upon him, but what of right belonged to him. We have abundant evidence for the Antiquity and warrantablenes of Kingly Government; yet in St. *Paul's* dayes there were tumultuous Spirits, like the Anabaptists in ours, *Qui regnum Christi non bene extolli credunt nisi aboleantur omnes terrenæ potestates. Would have their Kingdom of Christ built on the ruine of all secular powers:* And this put that Apostle upon urging Christians, *Every Soul be subject to the higher powers*, Rom. 13. 1. and St. *Peter* to call for submission to *every Ordinance of Man for the Lord's sake, whether it be to to the King as Supreme, or to Governours as those that are sent by him*, 1 Pet. 2. 13. Those that are placed by God in a lower form, whose worke is not to leade but to follow, must yield all constant subjection.

St. *Paul* urgeth it from a double Topick, the Magistrates Authority and Use.

1. Their Authority ordained of God, hold *in capite*, have their Commission from him, Prov. 8. 15. *By me Kings Reign, and Princes decree Justice*. By him Princes Rule, and Nobles, even all the Judges of the Earth; by him, that is the Wisdom of God making all things it self uncreate, that is the Son of God; from God the Father by God the Son, on whose Head are many Crowns, *Rev.* 19. 12. and on whom God the Father hath conferred all the Kingdoms of the Earth, *Psal.* 2. 12. *Psal.* 47. 7. *Psal.* 145. 13. Not *Rex*, but *Reges*; not confin'd to Religion, to *Solomon*, but extends to

Nimrod and *Saul*, and other Princes; *Jeremiah* calls *Nebuchadnezzar* a Servant of God, *Jerem.* 25.9. And St. *Paul* calls perſecuting *Nero* a Miniſter of God, *Rom.* 13. 4. Wee muſt ſubmit to Princes as Servants to Maſters, *not only to the gentle, but to the froward*, 1 Pet. 2.18. St. *Ambroſe* and his Tears, were his weapons againſt the Armour and Souldiers of the Emperour. Hee neither could nor might reſiſt. And *Tertullian* concludes, that ſince Princes receive from God whatever they are, it is not for us vindictively to meddle with them; for none can lay hold on God's anointed, and be innocent, 1 *Sam.* 24. as wee find it ſpoken of *Saul*, after he had cauſleſly, contrary to all Law, Equity, and Religion, ſlaine the Prieſts of the Lord.

2. Their Uſe, They are the Miniſters of God for good.

1. *In eruditionem*; for our inſtruction in righteouſnes, *Poteſtas civilis* (ſaith Peter *Martyr*) *pro Pædagogo*; under the ſhelter of Magiſtracy, Learning and Religion flouriſh; the Civill Power tutours in the Art of living well.

2. *Protectionem*, for our defence and ſafeguard: This is that ſecures the poor Mans Fragments and the rich Man's Baskets; without this we are as Sheep without a Shepherd, and ſhould ſoon be ſpoiled of Fleece and Fleſh, of Eſtates and Lives too. The ſtate of Mankind would be like that of Beaſts and Fiſhes; when the Savage Lion, the greedy Wolfe, and the ſubtle Fox would prey on the harmles Lambs; the ſtronger would devour the weaker; the worſe the better.

3. *In Tranquillitatem*, To this we owe our peace and plenty, the preeious Oyle deſcended from the head of *Aaron* to the skirts of his Garments; and this pleaſant

Dew

Dew flowes from the top of *Hermon* and *Sion*, to the lower valleyes; from the Prince, to the Subjects under his Charge.

Turn to the Annalls of *Israel*, *Judges* 18. chap. In those dayes (that is, when there was no King in *Israell*) wee read of *Micah's* Idolatry, the brutish defiling of the *Levites* Concubine, the bloudy destruction of *Jabesh Gilead* (*Judges* 19–21.) the Rape of Virgins by fraud and violence, mischief reigning without bounds, and Villanies let loose at Noon-day.

4. *In Justitiam*; for the distributing the rewards and punishments, a terrour to evil doers, and an encouragement to them that do well. Hence come Riches, Honours, Gifts, Priviledges, and other Encouragements to the good, according to a due proportion, and hee beares the Sword for the punishing those that offer injury, a revenger for wrath to him that doth evill: And on these and other grounds there is,

1. A Reverence due to his person, which is the Honour and Observance due to those that excell in worth or power. *Livy* tells us, that *Fabius Maximus* reverenced his own Son being Consul: The Light of Nature could teach an Heathen that which others that pretend to Religion are ignorant of; or least it seems so by their practice. They are called Sons of *Belial* that carried it otherwise to *Saul*; *Fear and honour is to be rendred them*, Rom. 13. 7. The word shewes it matter of duty, not courtesie; and *Josh.* 4. 14. It's said this People feared, that is, reverenced *Joshuah* as they feared *Moses*. And this is to be,

1. Entertained in our thoughts.
2. Discovered in our words.
3. Expressed in our actions.

1. Entertain'd in our Thoughts, *Matth.* 22. 37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind*; and ſo *Luke* 10. 27. Wee are not to harbour an evill thought of our Prince, wee are to cheriſh a good Opinion of him in our minds, to put the beſt conſtruction on his Actions; Male-contents are very apt to ſurmize evill of their Magiſtrates. The Suns brightnes is moſt troubleſome to bleere eyes, *Phil.* 2. 14. The Apoſtles rule is, *We ſhould do all things without murmuring*; and the Royall preacher particularly provides againſt this, *Eccleſ.* 10. 20. *Curſe not the King, no not in thy thoughts; and curſe not the rich in thy Bed-chamber; for a Bird of the Air ſhall carry the voice, and that which hath Wings ſhall tell the matter.* Hee mentions thinking ill of, or wiſhing ill to Princes, only to intimate, that it is not ſo much as to be ſuggeſted or ſuſpected, that any would go farther, and attempt any hurt to their perſons.

2. Diſcovered by our Language, virulent Tongues and peſtilent Pens wound like the piercings of a Sword. Wee are not to curſe the Deafe, thoſe that cannot heare us (*Levit.* 19. 14.) or our Enemies, ſuch who would hurt us (*Matth.* 5. 44.) much leſs our Magiſtrate; *Exod.* 22. 28. *Thou ſhalt not revile the Gods, or curſe the Ruler of thy people.* Thoſe whoſe teeth are Speares and Arrows, and their tongues a ſharpe Sword, to wound the Reputation of Magiſtrates (much more the ſupreme one) they are ſo little acquainted with the fear of God, that they are ſtrangers to common Modeſty. St. *Jude* tells us what they are that ſpeake evill of Dignities.

Wee count it a madnes in the *Indians* to curſe the Sun, and ſhoot up Arrows againſt it, though they live under

under the ſcorching heat, much worſe in thoſe that live in temperate Climates under its comfortable warmth and kindly influence. Its folly in malefactors to ſpeak evill of their Judges, but far worſe in them that live ſafely under their Guard.

3. Expreſſed in geſture and behaviour, ſuch as ſhews a due and ſuitable reſpect, according to the Cuſtom of the Country.

2. Obedience to their Lawes, to every *Ordinance of Man for the Lord's ſake*, 1 Pet. 2. 13. *Such as reſiſt ſhall receive to themſelves damnation*, Rom. 13. 2. Which in Scripture ſignifies ſometimes eternal, and ſometimes but temporall puniſhment: As Faith is the beſt of Theologicall Graces, ſo Obedience is the beſt of Moral Vertues, *Sine Obedientia quiſque infidelis eſſe convincitur*; as St. *Gregory*, Such Obedience is a better teſt of our Loyalty than drinking Healths.

3. Aſſiſtance unto both Perſons and Lawes, that is, to their perſons in maintaining their Lawes.

And here we are to contribute,

1. Our prayers, 1 *Tim.* 2. 1. *I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men*: and *Pſal.* 122. 6.

2. Our parts and purſes.

A Pilot may ſteare, but the Marriners muſt help to bring the Veſſell to Shore; our Valour, our Courage, our Wiſdom muſt be employ'd this way; what Counſells can be given, or Diſcoveries made, we are to impart them to our Rulers for their ſafety, and the publique good.

As for thoſe *Achitophells* that ſet their Wits on work, and employ their parts to diſturb the peace, and unhinge

hinge the Government of Church and State; however Oraculous they are in other cases, they allwayes faile here; Their wisdom is turn'd into folly, and their mischievous devices returne on their own heads; and therefore it is no wonder if those that *Feare God and the King, will not meddle with them that are given to Change*; which is the Test, and the second thing proposed.

2. The Test of both:

Meddle not with those that would change either their God or their King, *Cum itinerantibus te ne misceas*, as *Junius* and *Tremellius*, have not to do with such Vagabonds.

The vulgar Latin renders it *cum detractoribus*, and the *Chaldee* and *Syriack* paraphrase, *Cum Stultis ne commiscearis*; Doe not herd thy selfe with Fooles or Changelings, as one, or with slanderers, as others; *Neutri eorum sis inobediens*, as the Septuagint, that is, oppose, disobey neither God nor the King, which is to the same effect; for they are not like to avoid it that keep such company.

Some render the word *Tale-bearers*, such as falsly accuse others to the King, or speak evill of the King themselves; and *Eccles.* 7. 17. to this effect, Be not overmuch wicked, make not too great a stir, be not too busie, unquiet and troublesome; those that leane to these are in danger of being seduced, and being brought to contempt of God and the Prince: Those who affect Alteration and Novelties, such as are weary of the holy Lawes of God, which teach Religion and Christian Obedience, and the wholesome Lawes of the Prince touching Policy and Civil Peace, and seek for innovation by the abrogation and abolishment

of

of both; ſuch perſons are very contagious, and likely to pervert the hearts of all that converſe with them.

It's a common rule in Divinity, that in all the Sons of decayed *Adam*, whatſoever is moſt Naturall is to be ſuſpected as moſt ſinfull: Now by Nature we are all unpliable to the yoake. Man naturally hath ſuch a Will as cannot be ſubject; we are all borne enemies to God (*Rom.*8.7.) and as the unruly Sons of *Belial*, *Viri abſque jugo*, like untamed Heifers, allwayes kicking againſt our Maker, *Multi in Jeſum, pauci, in Dominum*; many are willing to have Chriſt as a Saviour, but, if you propound him as a Lord or Maſter, their mouthes are their own, who is Lord over them, *Pſal.*12.4. And they will not have this Man to rule over them, *Luke* 19.27. And if we deal ſo with God, no wonder if we carry it no better to his Deputy: *Eſt multis theſaurus in lingua ſitus, ut quæſtui habeant deteriora loqui melioribus. Animam Regis quiſque portat*, That which is the hope of the Jews at the coming of the Meſſias; Every Mechanick would be a King, no Man would be a Subject.

Man naturally hath ſuch a will as cannot be ſubject, (*Rom.*8.7.) Let *Moſes* and *Aaron* keep never ſo cloſe to their Duty, there will not be wanting ſuch who will murmur againſt them; ſeditious perſons begin with detraction: *Korah* tells you, *Moſes* and *Aaron* take too much upon them; and *Abſalom* would inſinuate, that there was no body to do Juſtice in *Iſrael*, 2 Sam. 15.4. and *Jeroboam* pretends to eaſe the people by his Calfes at *Dan* and *Bethell*. 1 *Kings* 12.28.

Religion or Government, or ſomewhat elſe (they know not well what) ſtands awry; and a Change (for that's the deſign ſtill) muſt be promoted, and what uſe hath been made of theſe methods for ſeveral years, and

what

what diſmall effects and deplorable conſequences they have produced, I need not relate; the experience of moſt of this Auditory will inform them.

The preſent Diſorders and Diviſions, the ſtill bleeding wounds of this (in that reſpect) unhappy Nation, abundantly teſtifie.

We have been changing our Princes for *John a Leydens* Dukes; our Monarchy for Ariſtocracy, Polycracy, Democracy, Anarchy, our Religion, our Devotion for Atheiſm, Profanenes, Debauchery; our Scripture for Traditions, for Enthuſiaſme; our Doctrine for an *Amſterdam* of Errours and Hereſies of all ſorts; our Diſcipline, our Ancient, Primitive, Apoſtolical, and moſt excellent government of Epiſcopacy, for Presbytery, Independency, Fanaticiſme of all ſorts, and what not? Our Paſtours and Teachers, our Miniſtry for gifted brethren, *Jeroboams* Prieſts, and Romiſh Emiſſaries; and their maintenance, the Revenues of the Church, for State-Salaries, for Charitable Benevolence. Wee have been changing the way of our Worſhip, our Liturgy, our Sacraments: Both Sacraments have run the Gantlet, been either laid aſide, or diſown'd in their Authority, neceſſity and uſefullnes, and their way of Adminiſtration excepted againſt; our Liturgy hath been traduced as low and contemptible, Arraign'd for Popiſh and Formall, and ſupplanted by a Directory, by new formes, by no formes, by unpracticable Inventions, and unpremeditated Raptures; our Creeds have been Libell'd, our Articles inveigh'd againſt; and our Canons exploded. Every Ordinance attempted, every Pin of our Tabernacle unlooſened. Nor are wee divided only in Judgement, there might then be ſome hopes of a better underſtanding: wee are alienated in our affections

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In *Tertullians* time there was ſuch Unity amongſt Chriſtians, that it was *ad ſtuporem gentium*, to the amazement of the Heathen; ſee, ſay they, how the Chriſtians love each other, and are ready to dye one for another: The time was, when one Houſe, one Board, yea, one Soul could ſuffice three Thouſand, *Acts* 4.32. And what *Halcyon* dayes, what Hoſpitality and Brotherly Love doe wee read of in the Reigns of Queen *Elizabeth*, of ever bleſſed memory; and that moſt Learned and Wiſe Prince King *James*, whoſe Motto was, *Beati Pacifici*. And, though, through the goodnes of Allmighty God, and the prudent and happy conduct of our moſt gracious Soveraigne, wee have of late for ſeveral years, enjoy'd the bleſſings of Peace and Plenty, whiles our Neighbours round about us have been haraſſed with Wars, and afflicted with wants; yet are not the breaches and prejudices occaſioned by our late unnatural Diviſions, at all removed, or cloſed up. We are ſtill eſtranged from each other; wee dwell aſunder under one private Roofe; and they who ſhould be one fleſh, nouriſh a Faction like two Nations. There are (as amongſt the *Corinthians*) envyings, ſtriſe and diviſions; *wee are carnall*, 1 Cor.3.3. Our Schiſmes are not of the Spirit, but workes of Sathan, who is properly call'd in our Language, as one remarks, the Devill, from *Divello*, which ſignifies to diſ-joyne and put aſunder; and hee hath play'd the Devill, and acted his part to purpoſe amongſt us.

All his hookes have been baited, and all his Baites, and cunning crafts and devices made uſe of; hee and his Agents have caſt themſelves into all Shapes and Figures to impoſe upon us, 2 *Cor.*2.11. Sometimes he appears (as hee is) the Prince of Darknes, and argues

openly for Atheiſm, Profanenes, Debauchery, Licentiouſnes, Luxury, Intemperance, Rebellion and Faction. Another while both he and his Apoſtles put on a demurer Vizard, and are transformed into Angels of Light, 2 *Cor.*11.13,14. and every way hath increas'd the number of his Proſelytes: Nor doth he yet leave off; the myſtery of iniquity is ſtill working. We have been an *Acheldama*, a Field of blood; and are ſtill *Magor Miſſabib*, fear and terrour round about, *Jer.*20.3. or as the Apoſtle, *Without are fightings, and within are fears*, 2 Cor.7.5. Ephraim *againſt* Manaſſeh, *and both againſt* Judah, *Iſa. 9. laſt.*

The Prophet *Jeremy*'s caution, is too much in ſeaſon, *Jer.*9.4,5. *Take ye heed every one of his Neighbour, and truſt ye not in any Brother: for every Brother will utterly ſupplant, and every Neighbour will walk with ſlanders. Pudet hæc opprobria nobis & dici potuiſſe, & non potuiſſe refelli.*

We owe it ſolely to God's mercies that we are not utterly conſumed, *Lam.* 3.22. *He hath preſerved us as a Buſh in the Fire*, Exod.3.2. and *pluck'd us as a brand out of the burning.* Zech.3.2. *If it had not been the Lord who was on our ſide* (now may *England* ſay) *when men roſe up againſt us, they had ſwallowed us up quick.* Great cauſe we have to bleſs God for our many temporall mercies, that we have ſtill peace and plenty, for our health and liberty; that there is no leading into Captivity, nor complaining in our Streets; much more for heavenly, for ſpirituall bleſſings; that we have means to be good as well as ſafe; the freedom of God's Word, his power to ſalvation, *Rom.*1.16. The Preachers of the Word, in number and knowledge exceeding all other reformed Churches; that our Land is ſtill a Mother in *Iſrael*, a re-

a refuge to the diſtreſſed members of Chriſt abroad; as a Queen in a Veſture of Gold, wrought about with divers colours; that we have the Schools of the Prophets, Seats of Juſtice, and the Temples of the living God.

If we will be changing (give me leave to propoſe the method) let us not be conformed to this preſent evill World, but transformed in *the renewing of our minds*, *Rom.*12.2. Behold in the glaſs of the Word and Ordinances, the Glory of God, and be changed into the ſame Image from Glory to Glory. Let the churliſh *Naball* prove an Hoſpitable *Gaius*; the griping Extortioner, a bountifull, reſtoring *Zacheus*; the Oppreſſour, a revenger of the cauſe of the poor and fatherles. Let the Drunkards, thoſe that have been intemperate, and drunk others health ſo much that they have impair'd their own, grow ſober; and let him that ſtole, ſteale no more, but labour with his hands.

Let the Back-biter be a repairer of his Neighbours reputation; and he that hated his Brother before, let him love him as himſelf. Let the Swearer fear an Oath, that Tongue that hath ſhew'd it ſelf an evill member by uttering Oathes and Blaſphemies, or ſpeaking evill of Dignities; Let it prove as choice Silver, now plentifully ſound out Prayers and Praiſe: *Let the wicked man forſake his wayes, and the unrighteous man his thoughts.* Thoſe that loved ſin before, let them now mourn over it; and let the hatred wherewith they ſhall hate it, be greater than the love wherewith they ever loved it.

Thoſe that ſuperſtitiouſly adored falſe gods, or that have wickedly neglected, or irregularly worſhipped; let them now hold faſt their Profeſſion, and devoutly ſerve the true God. Thoſe that ſpurn'd at, or turn'd

their backs upon God's Sabbaths, let them now turn away their foot from profaning them, and call those dayes their delight. Let the Dissenters, and those that separated themselves, return now into the Bosom of the Church, and Conform; and let the Factious grow Loyall, study to be quiet, and do their own busines; *If any be contentious, we have no such Custom, nor the Churches of God*, 1 Cor. 11. 16.

Of such I shall say as holy *Jacob*, *In concilium eorum ne veniat anima mea*, Be privy to none of their Counsels; or as *Moses* of *Korah* and his Accomplices, *Numb.* 16. 26. Away from them, come not near them, touch not any thing of theirs; for their Judgement lingreth not; 'tis sure, their damnation slumbreth not, 2 *Pet.* 2. 3. Nay 'tis swift too, *They shall bring on themselves swift damnation*, 2 Pet. 2. 1. Sometimes there comes a Fire from Heaven and devoures them, as *Nadab* and *Abihu*, *Levit.* 10. 2. and the Captains and his fifty, 2 *Kings* 1. 10. and the *two hundred and fifty men that offered Incense*, Numb. 16. 35. Sometimes the *Pestilence sweeps them away*, Numb. 16. 47. and sometimes God makes a new thing, the *Earth opens its mouth and swallows them up*, Num. 16. 30. As it was threatned in 1 *Kings* 19. 17. *He that escaped the Sword of Hazael should be slain by Jehu, and he that escaped Jehu should be sure to fall under the Sword of Elisha:* So 'tis sure, that if any of these should escape the wrath of the King, which is as the roaring of a Lion, they cannot deliver themselves, shall not be exempted from the Justice of God, who is as a consuming Fire: Their covenant with death shall be disannulled, and their agreement with Hell shall not stand; when the overflowing scourge shall pass through, they shall be trodden down by it, *Isa.* 28. 18. He that doth wrong,

as

as *Coloſ.* 3.25. The work of a Man (*Job* 34.11.) *ſhall God render to him, and cauſe every man to find according to his wayes.*

As to the occaſion of this Solemnity, I ſhall be very briefe: I know (my Lord) your great experience, your forwardnes of mind, your known Integrity, and equall hand in diſtribution of Juſtice is ſuch, that an exhortation may ſeem ſuperfluous; yet give me leave to preſent you with both Tables, I mean the firſt and ſecond in my Text: You are *Cuſtos utriuſque*, and have a great advantage of promoting the feare of God, and providing for the King's Honour, and the Peoples ſafety; In the doing of which, your Judgement ſhall be to you as a *Robe and Diadem*, Job 19.14. And you have two Seales to beare you out; the Broad Seale an outward viſible Impreſſion; and a Privy Seale, the inward teſtimony of your own Conſcience.

Let me beſeech you that the Lawes may be enforced againſt the Profane, as well as the Schiſmaticall Separatiſt; and that thoſe keep publick Houſes, may be called on eſpecially to attend on the Publique Aſſemblies of God's Worſhip; for unles ſuch Houſes be emptied, that of Gods is not like to be full; and I am ſure they can be no good Subjects, that are ſo bad Chriſtians as to diſpence with ſpending that time in ſuch places, which is ſet apart for God's Service.

There will be, I doubt not, a ſtrict enquiry after the troublers of our *Iſraell*; any that have been hatching and contriving, or given their conſent to the executing of Treaſons againſt our Soveraigne and his Kingdoms; and there is great reaſon as well as Law for it.

Onely

Only let me beg, that thoſe alſo that ſet their mouths againſt Heaven, that Blaſpheme the Majeſty of the King of Kings, the moſt high God, and profane his holy Name by Oathes and Curſes, may not eſcape your ſharper Cenſure.

Our Sabbaths are our Glory, and give credit as well as life to our Religion; with your Lordſhips countenance they may be better obſerved, and made Holy-dayes as well as dayes of Reſt.

God complaines (in *Malachi*) that he is robbed in Tythes and Offerings, (*Mal.*3.8,9,10.) if any ſuch Felons come in your Lordſhips way, I queſtion not but God and his Church ſhall have Juſtice. The Oxe ſhould not be muzzled that treadeth out the Corn, and yet ſome that labour in the Word and Doctrine, meet with *Labans*, and have reaſon to ſay with *Jacob*, that their Wages are changed ten times, 1 *Cor.*9.9. *Gen.*31.41.

Sacriledge is in our Age very rife, a crying ſin, *Our Fathers have eaten ſoure Grapes, and the Chrildrens Teeth are ſet on Edge*, Ezek.18.2. This golden Wedge, this Babyloniſh Garment is a moth, a canker in many Eſtates; for which God hath a Controverſie with many Families, and the whole Nation. Poſterity is loth to part with thoſe ſweet morſells that have been ſwallowed by their Anceſtors, *Joſh.*7.21. I would indite it, if I knew how to do it effectually; but its become a Legion, *Mark* 5.9. (they are many) and poſſibly not to be dealt with by any earthly power, I may ſay of it as our Saviour of the Devill in the Lunatique, *Matth.*17.21. This kinde goeth not out but by Prayer and Faſting.

I have one requeſt more, and it is concerning Jewryes, who have a great influence on Mens Proprieties (are indeed petty Judges, and will ſometimes be more then

then ſo) that none of them might be *de Fœce vulgi*, but (like *Alexander*'s Souldiours) all fit to be Fore-men, men of convenient Eſtates, Integrity and Underſtanding, to make them competent Judges of matters of Fact and Right, and the things in queſtion; and that in caſe of default of the principalls, their number may be made up with thoſe that are truly *tales*, and not *tales*, *quales*, Mercenary Adjuncts.

To the Gentlemen of the Long Robe (if any be here) I have onely one requeſt, That they would be pleaſed to give their Clients liberty to inſtruct them, and themſelves leaſure throughly to weigh every cauſe they undertake, and then I hope they would neither encourage a bad Cauſe, nor forſake a good one, ſo that it ſhould be loſt for want of management: otherwiſe both ſides are doubly injured.

The one is wronged in his Eſtate and Reputation.

The other loſeth his Money and his Right too.

As for the Gentlemen that are of the Commiſſion of the Peace, I ſhall onely ſay there is a very great power in your hands to help us; and I would beg of you as you feare God and love your Prince, you would make uſe of it; and by your Example and Authority contribute your aſſiſtance to the repreſſing of thoſe diſorders I have touch'd at, and any other the Nation groans under. In particular, (with ſubmiſſion to my betters) I humbly conceive, that if no Licences were renewed without a Certificate of the perſons (that ſue for them) their conſtant coming to Church, their Loyalty, and keeping good orders in their Houſes; and if this were atteſted by the Miniſter, Conſtable & Church-wardens (amongſt others) (who are by their Offices Inſpectors of Manners) It would be a great expedient to keep them in the compaſs of their Duty, and there would be no occaſion to complaine, that

ſuch

ſuch places are receptacles of Vagrounds, Cages of unclean Birds, the Divells Univerſities, in which perſons proceed Graduates in all ſorts of wickednes.

For Gentlemen of the Grand Inqueſt, they are (if I underſtand their Office) choſen out of all parts to be the Repreſentatives and Superviſours of their Country; they are the Eyes and Eares of our Judges, and the ſupreme Magiſtrates to bring to their knowledge what otherwiſe they cannot, being at a diſtance, underſtand. Your truſt I ſuppoſe obligeth you to give a check to the ſiniſter and indirect practices of our Gehazies, all corrupt Under-Officers, and not onely to take notice of ſuch, or any other Enormities, when brought to you, but to Preſent likewiſe whatever groſſe exorbitances in your ſeveral quarters, come within the verge of your knowledge.

All thoſe that are ſummon'd to give their teſtimonies betwixt party and party, I would intreat to ſit down before hand, and recollect what they can call to mind touching the matters enquired after; that when they are called on, they may not anſwer ſlightly and ſuperficially, at rovers, without due premeditation and conſideration, but according to the Nature of an Oath, in truth, Righteouſnes and Judgement; and as they are Sworne to do, *the truth, the whole truth, and nothing but the truth.*

From the Bench to the Barre, and thence to all ſubordinate ranks, *Let all ceaſe to do evill and learne to do well; follow peace with all men, and holines, without which none ſhall ſee God.* Heb. 12.14.

There are too many, whoſe Conſciences are placed in their Wills, ſome of which are all for Faith and the firſt Table, and nothing for Obedience and the Second; and others that lay the whole weight on the Second Table, and take no care of the firſt; but he that is a true *Nathaniell* (a right Engliſh-man) an *Iſraelite* indeed, hath regard to both, hath reſpect to all God's Commandments, *Pſal.* 119.6.

Theſe Duties of Fearing God and the King, which God hath thus ſolemnly and peremptorily joyn'd together, Let none of us be ſuch Rebells to the King of Kings, ſuch ill Members of the Church and Nation, and ſuch ſinners againſt the welfare of our Immortall Souls, as to part aſunder, but *Render to Cæſar the things which are Cæſars, and to God the things which are Gods.*

FINIS.